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CRITICAL NOTICES.

THE HEBREW MSS. AT THE BRITISH MUSEUM.

MARGOLIOUTH, G. *Catalogue of the Hebrew and Samaritan MSS. in the British Museum.* Part II., London, 1905, 4to. Pp. 8 + 492 and 10 Plates.

A LIBRARY without a printed catalogue resembles a locked treasure-chamber to which the keys are wanting. The more valuable and extensive the stores of this library are, and the more scholars are compelled to resort to its treasures, the more keenly is the deficiency, in point of accessibility, felt. The British Museum, since the acquisition of the Almanzi collection and through the purchase of numerous codices from the Orient, particularly from Yemen, can easily claim first rank among possessors of Hebrew MSS. Up to the present, however, these treasures could not be taken advantage of in full measure, for the simple reason that a catalogue was lacking. Mr. Margoliouth's "Descriptive List" was designed to supply this deficiency, but it was after all only a temporary remedy, and by no means did away with the need of a full descriptive catalogue of the various MSS. Mr. Margoliouth's present catalogue solves the problem completely. It is an excellent work, a fine example of bibliographical scholarship, and deserves a place among the best works of this kind. The copiousness and the exactness displayed in the description of the codices, and the number, range, and reliability of the references, will earn the author the warm thanks of all scholars.

We propose to present in the following a short description of the various sections of the work, and to add occasionally some supplementary details to the author's remarks. Especially in those cases where the author has expressed his uncertainty concerning proper names by means of a question mark, or has not transcribed them, we shall attempt here and there to supply the deficiency.

The volume embodies the following chapters: I. Midrash and Midrashic Discourses, Nos. 340-97, pp. 1-50; II. Talmud and Halakhah. Nos. 398-604, pp. 51-196; III. Liturgies, Nos. 605-732, pp. 197-487.

The MSS. enumerated in Chapter I are mostly from Yemen, Worthy of particular notice is Add. 27169 (Alm. 279, now 340), which Dr Theodor made use of in the preparation of his edition of the

Midrash Bereshit Rabba; likewise the numerous MSS. of the *Midrash ha-Gadol* (347-59). I doubt whether this is the right place for Anatoli's¹ מלמד התלמידים (Nos. 376-7); it seems to me that it would have been more properly inserted under the heading "Philosophy." Interesting is also the collection of Arabic homilies (Nos. 370 sq.) with their very often curious superscriptions. The order is the same as that of the Sheeltot, so that the homilies for the holidays come directly after those of the sections; thus immediately after צו comes 'מדרש פסח יום א', then 'יום שני והוא חול לבני א' (sic!). After רברים there follow eight homilies for the 9th of Ab, among which is the מדר' קינוה השבעה "Of the Mother and her Seven Sons"; there are similar ones to each chapter of Lamentations. With reference to No. 360, p. 176, it may be remarked that the year 5088 according to the reckoning customary in Yemen would have to be the fifth year in the cycle (cf. Maimuni, ה' שמיטה ויובל, X, 4). The date hinted at in the colophon to No. 378 (p. 42 a), ויניציאה שנת, is 1572 (cf. *Emek ha-Bakha*, ed. Wiener, p. 120); the date assumed by Mr. Margoliouth is assuredly incorrect, for the 28th of Ab, 5333, did not fall on Sunday. With respect to the scribe Jacob b. David Marcaria cf. Mortara מזכרת, p. 37, and now, Blau, *Leo Modena's Briefe u. Schriftstücke*, p. 6. In Nos. 380 sq. the local designation, 'ע' פילי' is no other than San Felice (sul Panaro). The person to whom Mordekhai Dato, with the consent of the rabbinate of Ferrara (*R. É. J.*, XXXIII, 83), granted permission to read the Meor Enayyim was called Yesha'yah da Sezze (Prov. of Rome, cf. MSS. 645-6). The journey mentioned in the remarks under No. 381 extended from אלפינאל=[II] Finale to Ferrara. The סורניא in Cod. 382, p. 44 a, is Soragna (Province of Parma); קסטילייפרי (ibid.) is Castelfelfredo on the Chiese, near Mantua. The name יואב in No. 384, p. 44 b, at the bottom, runs in Italian Dattolo (Dactylus).

II. The section "Talmud and Halakhah" is subdivided as follows: (A) Mishnah and Gemara, Nos. 398-441, pp. 51-74; (B) Mishnah without Gemara, Nos. 442-72, pp. 75-91; (C) Compendia, Sifre Mišwoth and Decisions, Nos. 473-564, pp. 91-158; (D) Responsa, Nos. 565-83, pp. 158-72; (E) Karaite Halakhah, Nos. 584-604, pp. 172-96. This order does not seem to us to be altogether correct. B, which has received a rather loose designation (it contains, for example, Tosefta also), should have preceded A. A correcter division would perhaps have been that of Talmudic Literature with, and without, commentaries. It cannot be denied that a certain confusion arises from the division as adopted by the author, e. g. the Codd. 407, 418, 518 are not

¹ I do not understand why the author writes pp. 40-41 *Anatolio*.

in their right place. Of importance are the Talmud fragments from the Cairo Genizah, under Nos. 398, 399, 401; cf. Mr. H. Loewe in *J. Q. R.*, XVII, 456. Of more than ordinary interest is, in particular, No. 399 (of which a facsimile is given in Plate I), in which Chapter X of *Pesahim* follows directly upon Chapter IV.

The following details may not be out of place. No. 398, p. 51 a: read *בְּרִשׁוֹת הַיָּחִיד וְלֹא בְּרִשׁוֹת*.—406, according to its title, p. 57 a, seems to be quite identical with *עֵין יַעֲקֹב*; cf. the Yalkut Salonic, 1521. —408, p. 58 b. The fact that Hananel concludes his commentary to Sanhedrin with *אֵלֵינוּ הֵן הַנִּחְנָקִין* is no proof that he did not commentate *חֵלֶק*. As is well known, the relative order of Chaps. X and XI in the edd. varies; cf. the edd. of the *Mišnah* and of the *Yerushalmi*, as well as the beginning of b. *Makkoth*.—409, p. 59 b. *ע' קִירִיקוֹ* = San Chirico (Prov. of Potenza).—412, p. 61 a. I consider the date *תק"ץ*=1279 more correct, as it is hardly possible that Rashi's commentaries should have been widely spread and known in the Orient by 1200.—421, p. 65. The printed divisions of the *שֵׁטָה מִקֻּבְצָת* contained in the Wilna ed. should have been cited; likewise, in the case of 429, p. 69 a, reference should have been made to the ed. Husiatyn, 1904. —430, p. 69 b. The notes are from the hands of Elia Misrahi and R. Nissim; cf. Michael, *Or ha-Hayyim*, No. 1130, p. 559.—446, p. 77 b. The person meant is Jesaia da Montagnana.—Nos. 447–63 are all MSS. of Maimuni's *Mishnah Commentary*, which no other library possesses in such wealth. It is a matter of extreme regret that in the recent publications of portions of the commentary these MSS. have been so rarely made use of.—466, p. 88 a. The owner's name is Shabbatai Elhanan b. Hiskija Manoah Sanguinetti, Rabbi at Ferrara; cf. Mortara, p. 39. The signers of the permission to print are Aaron Cases (died 1767 in Mantua, cf. Mortara, p. 10) and Jacob Zarfati.—469, p. 89 a. The second owner is Jehuda Nagni; with regard to the name "Malach" cf. Mortara, p. 37.—474, p. 94 b. Read *Salvator Sal.* Ravenna.—476, p. 95 b. Joseph Diena.—481, p. 100 a. Is it perhaps Nonantella (Prov. of Modena)?—485, p. 102 a. The copyist of this *Mishneh Torah* is also otherwise known by his work; cf. *Rivista Israelitica*, I, 113 (ibid., Note a, read *כֶּרֶם חֲמוֹר* V, 133, *Corriere Israelitico*, VII, 119). The names of the towns mentioned in the contract of purchase which follows are La Volta, Rivarolo, Revere, all near Mantua. (For a history of the family *dalla Volta*, see No. 523, pp. 130 a sq.). The date would suit exactly if we were to read *שְׁל"ח*; the 16th of March, 1578, was a Sunday.—492, p. 105 b. The purchaser's name is Solomon da Revere of S. Piero. The owner mentioned on p. 1 b is Isaac da Modena; that mentioned on p. 232 b should be read *מִטְרַצִּינוֹ*, Solomon b. Moses da Terracina.

—505, p. 114 b. Concerning Jehiel da Betel cf. Vogelstein und Rieger, *Gesch. d. Juden in Rom*, I, p. 332; in the contract of purchase read יהיה אָמֶר.—Nos. 511 sq. contain a number of names which will prove of importance for Germania Judaica. The solution of רון into Regensburg, Würzburg, and Nürnberg is a very felicitous stroke; it is true that ו might also designate Frankfurt.—517, p. 124 a. Elia is perhaps identical with the one mentioned in *Graetz-Jubelschrift*, hebr. p. 55.—521, p. 128 b מקוריוו = da Correggio; גלינו = Gallico.—530, p. 137 a. וירצילי = Vercelli; concerning the family Segre, cf. Mortara, p. 60; it is interesting to learn that *Or Zarua* was about to have been printed then.—537, p. 143 a. The Responsum is probably addressed to Jos. b. Mošeh, not to Jos. b. Jizhak of Orleans; cf. הישר לרבנו תם, ed. Rosenthal, *Responsa*, No. 15, and Notes *ibid.*—545, p. 148 b. חיים טרבוטי = Trabotti (Mortara, p. 65).—556, p. 154 b. The name רבניו = Rabenu is correct.—558, p. 155 a. Cf. Löwenstein in *MS.* 1904, p. 678 sq.—562. Concerning the author cf. Mortara, p. 61; Hirschfeld, *Catal. Montefiore*, No. 138; *ZfHB.*, VIII, *passim.*—564, p. 158 b. The date seems to read למוֹל תאומים (?). The testimonial for M. Fontanella was made out in Scandiano.—576, p. 168 a. The name is Jacob Raphael Pegna.—Of the Karaite MSS., Nos. 584 sq., those of Kirkisani deserve particular attention; they were first made known by Poznański in *Steinschneider-Festschrift*, pp. 195–218.

III. The collection of liturgies is the most important of those described in the present volume; in mere extent it occupies more than half of the space of the volume. In the case of a great number of these codices, I had the opportunity of convincing myself of the thoroughness of the descriptions by means of personal examination. Mr. Margoliouth's notices have been written with great care and with detailed knowledge of the subject. I must say, however, that in my opinion the method generally adopted in the description of *Maḥzor* MSS. should be totally different. The initial verses and the names of the authors of the various *Piyutim*, which are all that are in most cases given, are not the only data of importance, and exhibit in no wise that which is peculiar and characteristic to a *ritus*. Of much greater significance are, in many cases, the superscriptions and the various rules given for liturgical use and application, &c., which however are here often passed by. Likewise, in the case of *Seliḥot*, the decisive point is not to be found in the poetical pieces, but much rather—where one would least expect to find it—in the Biblical verses and in the prose pieces, which however are, as a rule, not noted. Likewise the usual prayers, which are here dispatched with the short remark "Common Prayers," contain much that is

characteristic and significant. This, of course, is not said by way of criticism of the author; it is merely the utterance of a general wish, for a detailed exposition and discussion of which, however, this is not the place. Just as little is he to be criticized for not having always given the acrostics, which in many cases can be very readily extracted from the various pieces; this, as a matter of fact, has often been done. The catalogue, as it lies before us, is a very useful means for the purpose of obtaining general information and is very easy to be handled. The constant references to the various literary-historical authorities, in particular to Zunz's *Literaturgesch. d. synag. Poesie*, enhance its value decidedly.

In the liturgical collection of the British Museum all the rites are represented. The catalogue presents the following divisions: (A) The Haggadah, Nos. 605-12, pp. 197-205; (B) Siddur of Amram Gaon, Nos. 613-14, p. 206; (C) Italian Rite, Nos. 615-48, pp. 207-62; (D) Franco-German-Polish Rite, Nos. 649-84, pp. 263-330; (E) Romania and Corfu Rite, Nos. 685-91, pp. 330-46; (F) Spanish, North African, and Oriental Rites, Nos. 692-710, pp. 346-96; (G) The Yemenite Rite, Nos. 711-23, pp. 396-450; (H) The Karaite Ritual, Nos. 724-32, pp. 450-87. The order of the codices in the catalogue is as follows: the Siddur comes first, the Maḥzor follows, and the list concludes with an enumeration of collections of special pieces, of particular prayers or commentaries. "One or more representative codices are placed at the head of their respective sections or subsections, and the MSS. that follow are, whenever needful, compared with these standard types." Among the particularly noteworthy codices there may be mentioned the Vitry Maḥzor, No. 655, which served as basis for our not very successful edition; likewise the MSS. of the old French rite, which are quite rare (Nos. 663 sq., 677). The Yemen Maḥzor has already been made the theme of a comprehensive study by the author himself (*J.Q.R.*, XVII, 690-711).

I may be permitted to subjoin some complementary details.

To A. Almost all of these beautifully illustrated Haggadahs seem to have come from the Provence; the type of the miniatures points to the Provence as the place of their origin (cf. *Rivista Israelitica*, I, 155), and the peculiarities of the handwriting and of the rite itself confirm this view. The family Shealtiel Ḥen, which Cod. 606 names as owner, is likewise a Provençal family (cf. *Ozar Nehmad*, II, 229 sq.; for No. 605 cf. also Zunz, *Ritus*, p. 46). It appears that the French (Provençal) type of miniature was regarded as exemplary; Italian MSS., as late as the time of the high Renaissance, still exhibit these types of miniatures.

On p. 202 a, the date should be corrected to 1602. C. No. 615; the name מרַוִּיָּלִיא is Maraviglia.—No. 616, p. 221 b. Piyyut, No. 3

(*Cat.*, p. 309 a) begins with אבותינו אורה *חחילת* in Luzzatto, *Mahzor*, I, 158 b; in the same place, Nos. 9, 2, read *בעליתו*. In this codice, as well as in the next, the composition of *יגדל* is ascribed to Daniel b. Yehudah; cf. Luzzatto, *מבוא*, p. 20. The name in the birth-register at the end (*Cat.*, p. 210 a) is Leona; the mother's name is *מישפחת בית הנערים כופינו* = *Giuditta*.—No. 619. The inscription is curious, as we know nothing of any relationship between the two families.—Nos. 621-3 show the well-known, beautiful hand of Abraham Farizol. No. 621 contains in addition a considerable appendix of *יוצרות*. The Italian Rite preserved its character and integrity more tenaciously than any other; the new *Piyyutim* were never incorporated immediately into the text, but had to content themselves with a place in the Appendix. No. 621 was written for Bonaventura da Vigevano, who resided in Cremona. No. 622 has over *אזהרות דאליוהו ז"ל* the following superscription: *אזהרות דאליוהו ז"ל*. This and similar false statements concerning Azharot are often to be met with: the copyists may perhaps have heard something vague about the authors of the various pieces, without being able to decide exactly which of these poems were to be ascribed to the one or to the other of the poets.—Nos. 624-25 are Italian translations of the *Siddur*. The beginning of No. 624 in modern Italian runs as follows: "Ogni volta che si arriva a scuola si saluta e dicesi questo." The close (p. 217) consists of a translation of *לעולם* *ימלך ה'*; the word before the last must be read *לבודיטי* = *laudate*. In No. 625 the last word, according to the MS., read *אֶלְדִּי יְלִי מִינְפִירָאֵלִי* (e lo di degli temporalis = *והומנים*); cf. *H. B.*, XIX, 22.—Nos. 626-7 are thoroughly described in the *J. Q. R.*, XVI, 73 sq., and mentioned in Zunz, *Ritus*, p. 78. The *Mahzor* deserves all attention, not alone because of its richness, but also by reason of its "very fine execution." Concerning the Menorah, a long cabbalistic explanation and defence of which, contained in the codice, is quoted by the catalogue, cf. Zunz, loc. cit., 149. In the case of VII, *פרשיות* *ר'* (p. 220 b), it is striking to note that, contrary to the usual custom, there is a *Shiba'ta* to Musaph for all the four Sabbaths, that it bears the name *דרמוש* (= *Rahit*), and that these pieces for Musaph precede those for Jozer. The term *סילוק* for the finale of the Jozer, which from p. 221 a and onward is often to be met with, deserved particular explanation; cf. Zunz, *Syn. Poesie*, p. 62.—In No. 627 there is a very rich selection of *Selihoth*, which have been arranged in groups with particular headings, e. g. 124-48 *ווריים*. In No. VI *שחרית* (p. 226 a), *שושן עמק* (sic) *אייקה* should be supplemented by *יום מימים הוחם* as in 2 a; in the case of the *Selihoth* in the same place, Nos. 13 sq. are no longer all

for שבת ויום הכפורים. The colophon (p. 228 b) is not correct; the designation of a place reading "here in Florence מושחק" is impossible. But it is difficult to decipher the correct statement from the MS.; in the note of sale, line 1, the word לביתאֵל must be added; then I read כאיש מושחת (?) הרר Jehl b. Joab da Montalcino, who lives in Florence *a ruined man*, sells from sheer necessity, &c. As for the name cf. Mortara, p. 8.—In the colophon of No. 628 (p. 230 b) the date 28th Elul harmonizes neither with the day of the week nor with the Sidra; it should read ב'ה' אלול, i.e. Wednesday, 8th of Elul. The date 1297 is of importance with regard to the settlement of the Jews in Cento; cf. *Jewish Encycl.*, III, p. 653.—No. 629 (234 a): ארייז=Arezzo, פורלי=Forlì; the date given in the colophon, 234 b, is incorrect, as the 13th of Elul never falls on Thursday.—No. 631, p. 238 b (*Cat.*, 240 a). Here מאיר איש מסיסי is not Meir of Sezze (this is transcribed מסיצי, p. 258 a), but rather Massese = of Massa.—In No. 632 (242 a) certain names must be corrected, ראווניא=Ravenna, בילא ויאולה=Bella Viola, פינטו=Pinto, רוקאס=Roccas (Roques), קרימישינה=Cremesina (Zunz, *Ges. Schr.*, II, 57), מודונה=Modona. No. 12 is Diamanta. The name חמיץ in Venice (No. 7) is familiar to us through the pupil of Juda da Modena, Joseph Hamiz.—No. 633 (245 b). The entry on p. 1 a runs as follows: Questo lib^o è del Davide Samuel di già Moisè Borghi.—No. 635. Concerning the continuation of the Piyutim in III after אל שֵׁת cf. Zunz, *Liter.*, pp. 667–8.—No. 636, p. 250. In the Aboda read סוד נעלם.—No. 641. Concerning the cemeteries in Padua (the oldest, mentioned in No. 7, is near the Porta Codalunga) cf. Ciscato, *Ant., Gli Ebrei in Padova*, pp. 171 sq.

D. Concerning the Targumim and Aramaic Piyutim to the festival readings in Codd. 656, 663 et al., the Vitry Maḥzor should have been drawn upon for reference and comparison.—No. 659. The date, "Jerusalem, 1349," is very suspicious; very striking is likewise the statement made in Cod. 672 that a German Maḥzor was sold in Lisbon, 1384.—No. 662, p. 287 a. After במס' the word שבת must be added.—No. 667, p. 303 b. In the quotation from מוהרי כ"ץ read של"ה = Joseph Katz, brother-in-law of Moses Isserles (cf. Asulai, שם הגדולים, No. 143). Ibid., p. 304 a; the emendation באנגליא is impossible, as there were no Jews in England in the fourteenth century.—No. 684 deserves consideration because of the enumeration and comparison it gives of the various rites; the extensive extracts from these are very serviceable. Nos. 683–4 deserve likewise particular attention because of the Judaeo-German translation; the former was

written in Mestre, in the case of the latter the names point to Italy (on p. 2 a it should read Israel Rubiera, cf. Mortara, p. 58).

E. No. 685 (p. 331 b). As a matter of fact the Haggadah is lacking in the MS.; the note which the catalogue cites as authority comes probably from the copy which was used. Concerning the Paitan Serah Kasani cf. Zunz, *Liter.*, pp. 466, 704. The agreement between the MSS. and the printed Mahzor Romania is not exactly extensive; Nos. 686-7 embody the Corfu ritual. For the literature on Corfu cf. *R. É. J.*, XXXII-XXXIV, and concerning the Greek element in the religious service, cf. *Verhandlungen des V. Intern. Oriental. Congresses*, vol. II, 1, pp. 226 sq.; L. Modona, *Catalogue Bologna*, No. 2.

F. No. 692, p. 347 a. The piece closes in the printed Sephardic Mahzor just as Zunz has it; 347 b, No. 7, reads in ed. more correctly as follows: למען אב נפקר. The presence of the גשם within the Tefilla is also a variation from ed. To No. 693 the author calls the reader's attention to the fact that the extracts from the *Tur Orah Hayyim* of Jacob b. Asher b. Jehiel do not agree with the number contained in edd. This is the case with all MSS.; cf., e.g., the notes לקט יושר, ed. Freimann. The note concerning the absence of ויפרוק עמיה in Kaddish (*ibid.*) must be corrected; the sentence stands in the edd. only for the Sabbath service. The exact identification of the codice with the Castilian ritual is a very difficult matter; it might be termed with just as much right Provençal as Castilian.—P. 350 a, Note. The reference given here to Zunz, *Liter.*, p. 472, is misleading, for there the question is not concerning the piece for the 9th of Ab, but rather concerning the later form of it. *Ibid.*, b: Under g the variation of the MS. from the ed. is natural, as the cabbalistic elements are not to be found there.—P. 351 a, VIII, תהלה לרור, *ibid.*, last line, read לעילא.—P. 351 b. Under b 1 the beginning שש אפודי should have been noted, likewise in c 1 ברומי ערץ. The printed Mahzor names as author of both pieces Jehuda ha-Levi; our codice is, however, further evidence of their having been composed by Joseph ibn Abitur; cf. Landshuth, עמודי העבודה, p. 93; Luzzatto, לוח הפייטנים, pp. 31 sq. In b 8 the author named is רב אסי ראש ישיבת בבל (sic!). It is very characteristic to note how the name of the author of this Vidduj becomes more and more disfigured, the mistake continually growing in extent. c 2 seems to be identical with the Vidduj given by Zunz, *Liter.*, 504, 2, but in that case the beginning is incorrect. On p. 352 a, f 2 seems to be the incorrect rendering of the beginning or of the end of a piece; according to the usual structure of the Hoshanot a piece that does not begin with אנה belongs here. The additions to the Hoshanot

(352 a-b) betray cabbalistic influence.—No. 694 (p. 353 a) names in I 2 as author of תבֹורֶךְ no less a person than “the divine Socrates”; cf. Zunz, *Liter.*, 516.—No. 697 (p. 35 b) contains only commentaries and is therefore not in its right place; in 356 b read היסוד אשר בנה עליו. It is interesting to learn that Isaac b. Todros had the Azharot חיל אחרון in his copy of Amram’s *Siddur*.—P. 362 b, at the bottom; the Pope is Alexander VIII, 1689–91, to whom Avignon was returned by France.—No. 700, p. 364 a, Note F, cf. Gross, *Gallia Judaica*, pp. 7 and 257; with regard to No. 12 cf. the correct beginning to be found further on, p. 372 b, No. III, 5. The notices given there should be compared in general with those given here.—No. 701, p. 368 b, VI, 5 should be because of the acrostic read ישתחוו (cf. Amram II, 38 a). No. 7, read בעיני. P. 371 a, on top, read בנלכולאעי (Isa. xl. 29).—703 a, II (p. 377 a) has the superscription בין פסוקי דרחמי; concerning the acrostic cf. Zunz, *Liter.*, pp. 761 sq. C 14 (p. 379 a) is a litany to ירחמנו יכבֹוש עוונותינו.—No. 704, c 4 (p. 383 a), read נגיה, cf. 703, c 4 (p. 378 b). For the Aboda cf. Rosenberg, מעשי ידי קובץ מועזי, I, 19.

The description of the MSS. is followed, on p. 489, by an Index-Table of the MSS. described in this volume, which gives a comparison between the old press-marks of the MSS. and the numbers of the present catalogue; then, on p. 492, by a short list of “Addenda et Corrigenda.” The volume closes with ten photographic plates, which “have been chosen partly with the intention of showing the style occasionally employed in the ornamentation of Mediaeval Hebrew MSS.” Our knowledge in the field of Hebrew Palaeography is still in its rudiments, and these beautiful and finely executed plates will be a very welcome contribution.

One slight defect may here be noted. Within the book itself, in the case of references to other MSS., the old press-mark of the MS. instead of the catalogue page-number is given, which makes the work of consulting and looking up very slow and tedious. This should be avoided in the third volume. Our ardent wish is that this will soon appear and worthily conclude this monumental work, for which all students will be deeply grateful to the author. He has already earned their thanks and esteem.

I. ELBOGEN.

BERLIN, January, 1906.